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Turks in Europe (1453)." Such is the wandering statement. We note that the following section treats of St. Augustine and Pelagius! Some of the paragraph-headings are naïve enough: "Erigena conveys Greek learning into the West;" *whence* is not indicated.

There is little more to be said. In the next two hundred pages the writer continues vainly endeavoring to assort his materials. The last sentence in the text (p. 806), which immediately precedes some seventy pages of "Supplementary Essays" in fine print, is enigmatical and portentous: "The remaining chapters of this book aim at tracing the evolution of modern State-sovereignty and the collapse of the idealistic standards and moral convictions to which the Middle Age has always (at least in theory) clung. They will be little more than a commentary or a paraphrase of texts or statements already familiar in these pages." Is it possible that a shortage of paper and type alone prevented another volume?

HENRY OSBORN TAYLOR.

NEW YORK.

THE THEORY AND PRACTICE OF MYSTICISM. CHARLES MORRIS ADDISON.
E. P. Dutton & Co. 1918. Pp. x, 216. \$1.50.

Dr. Addison has written a sane, modest, and useful book. It is sane, because he refuses to dwell upon the extravagances of mysticism, barely mentioning ecstasy and keeping silence about levitation and such-like phenomena, but representing mysticism as continuous with well-recognized elements of mental life in general and the religious life in particular; It is modest, because he does not write as one who has attained, but rather as one who is on his way to a goal which is divined through the testimony of more advanced pilgrims and of which he too has caught encouraging glimpses. It is useful, in that he emphasizes the way rather than the goal, dealing more with the practice than the theory, with the science only as it bears upon the art of mysticism. In the present revival of interest in the subject, the tendency is to expound and defend the theory instead of promoting the practice, although the mystics themselves are unanimous that one must practically apprehend before he can theoretically comprehend the experiences which they relate.

So far as theory goes, the teaching of the book is perfectly simple. Man, every man, has longings which God alone can satisfy. To receive this satisfaction, he has a spiritual sense variously named by the mystics as spark, scintilla, *apex mentis*, synteresis, known to

theologians as faith, to philosophers as insight or intuition; but this, like all other senses, needs cultivation for its proper functioning. How then shall it be cultivated? At this point we pass from theory to practice, and here the author's chief word is Contemplation. When the desire for God becomes strong enough to induce us to fix our minds upon Him, to think of Him with prolonged and steady concentration, then one is in the mystic's way, headed and hearted towards the mystic's goal. There is also a most suggestive plea for spaces of silence both in private devotion and in the worship of the church. There is a wide-spread notion that in public worship "something must be doing all the time," that moments are wasted, and worse than wasted, which are not fully occupied by the choir, the clergyman, or the brethren; but the Friends know better, and so do all who have tried a more excellent way in which time is given to stop and think. One recalls the description of a church service attributed to Dr. Burton of Hartford, in which after much utterance from the pulpit and much "ballooning by the choir," there came at last "silence, and the restored presence of God."

W. W. FENN.

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A **MANUAL OF THE HISTORY OF DOGMAS.** Vol. I, The Development of Dogmas during the Patristic Age, 100-869. Rev. BERNARD J. OTTEN, S.J. B. Herder, St. Louis. 1917. Pp. xiv, 523. \$2.00.

This is a really interesting book. Its frankness, its clearness of statement, its freedom alike from controversial bitterness and pietistic unction, commend it not only to the faithful Catholic for whom it is primarily intended but to the Protestant reader as well. Its character as a Manual for students is well maintained throughout. It does not pretend to give detailed discussion of specific points, but aims rather, first to state with precision and with the certainty derived from infallible authority the Catholic position on the most important topics of the Christian faith, and then to show how this position has been defined from age to age.

The use of the plural word "dogmas" characterizes at once the author's attitude toward his subject. It is not a body of thought carried on by successive generations of freely thinking men with which he is concerned, but a series of propositions based upon a superhuman revelation and handed down through the medium of an "infallible teaching authority." How then can there be a history